concentrated action which is the sole thing that
maintains their apparent stability. It is a con-
centration of Tapas in movement of force on the
form maintaining it in being which sets up the
physical basis of division. But all things in the
activity are, we have seen, a concentration of Tapas
in movement of force upon its object. The origin
of the Ignorance must then be sought for in some
•self-absorbed concentration of Tapas, of Conscious-
Force in action on a separate movement of the Force;
to us this takes the appearance of mind identifying
itself with the separate movement and identifying
itself also in the movement separately with each of
the forms resulting from it. So it builds a wall of
separation which shuts out the consciousness in each
form from awareness of its own total self, of other
^embodied consciousnesses and of universal being.
It is here that we must look for the secret of the
•apparent ignorance of the embodied mental being
as well as of the great apparent inconscience of
physical Nature. We have to ask ourselves what is
the nature of this absorbing, this separating, this
•self-forgetful concentration which is the obscure
miracle of the universe.